

¶ A Briefe and
Compendious ex-
 position vpon the Psalme
 called *Deprofundis* which
 haue bene. And presen-
 telye is horrible and
 detestable. Abused
 in the Church
 of God.

And now transla-
 ted to the trew sens: to
Gods glorie & to the Edifi-
cation and comfort of his
Church. By M. Ro-
berte Richardson
Batchelere of
diuinitie
And Minister in Londen.

1871

2000

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1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

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A BREVE AND compedious exposition vpon the Psalme called Deprofundis.



Auide the greate

kinge of Ierusalem, and
Prince of Prophets decla-
reth vnto vs the psalmes to
be of an excellent vertue by

this his sayinges. 2. reg. 23

Spiritus domini loquutus est per me & ser-
mo eius per linguā meā. And 1 o. paral. 28
Omnia venerūt mihi scripta manu Domi-
ni. By this his sayinges he cōfesserh the ho-
ly Ghost to be the Authore of the psalmes,
and him selfe to be the Instrumente by whō
the holy Ghost openeth them vnto vs and to
all godlye by Dauides touge, and how they
come vnto him written by the hande of the
Lord, to the end that we shold vse thē as the
prologue of this psalme declareth brie flye
shortelye and learnedlye for it profite no-
thinge to reade and knowe many thinges &
to misknowe God and his worde by whom
he is onlye knowen, & the true meāing and
sense of the same for Christe sayde him selfe.
Iuc. 10. Porro vnū est necessariū. That is to
say verely one thinge is necessary whiche is

An exposition vpon the psalme.

the knowledge of his word, this he sayd when
he gaue the Iudgemēt betwixt y^e two sisters
Marie & Martha, for marie sat at his feet &
hard the word, wherfore he sayd. Mary hath
chosen y^e beste part which shal neuer be taken
frō hyr. Ergo beati qui audiunt verbū Dei.

Mat 10.

Blessed are those, y^e heare the worde of god, &
beleueth it, & keepeth it to the end, for thy be
sure of eternall lyfe world without end. And
heare not without the knowledge of Gods
word god was neuer knowē nor is not kno-
wē, therfore sayth s. Iero. Creature nō habe
us noticiā creatoris picus est. That is to say

Ieronim.

Sapie .15

The creature not hauinge knowledge of the
createore is but a beast, & the wise man sayth.
Vanus est omnis homo in quo nō inest sciē-
tia Dei. that is to say. Every mā is but vayne
in whō is not y^e knowledge of god. wher-
fore I do thinke it necessary, fyrste to declare
what is God, & where we sholde worshippe
and Inuocate him self. Humana ratio Deū
non cognoscit. wherfore I knowledge it
were but presumptuous to gather such thin-
ges vpon my head or to gather it vpon other
mens brayne, I coulde neuer reade yet hymn
that could comprēde by his learning witte
or senses the essence of God, nor yet under-
stode y^e same, nor yet fully understod the sub-
stance of the sonne & the moone. Ergo much

lesse

called Deprofundis.

lesse the Diuine substāce of God for. Imme-
sum definire non potest. That is to say god
is vnmiserable Incomprehensible and can
not be by vs defyned, but it suffiseth vs to
know god, to be suche one as he hath reuey-
led vnto vs by his word. Now I go to de-
clare where he sholde, be Inuocated & wor-
shipped. Prophetæ nouerunt illum esse De-
um cuius verbum promissionis & cultū ha-
buerūt. That is to say y^e prothets knew him
to be god, whose holy worde promisses and
worshippinge y^e they had by his worde, the
Iewes, Turckes & papistes seekes to know
& come to God by their cogitaciōs specula-
tions & Imaginatiōs without his holy wor-
de or els translating his worde frō his ger-
mayne sence & true right vnderstāding. Sed
Prophetæ nouerunt Deū esse. Impropiacia-
toriū ei qui si allegaret verbo & loquebatur
qualis fuerit in verbo & in culto suo nec ali-
ter loqui ac cogitare debem⁹ nos quā qua-
lis est in nostro ppiciatorio christo. y^e is to
saye y^e prophets did knowe god to be in his
propiciatory which I vnderstand to be y^e cof-
fer that was set aboue the Arke to the which
he bounde him selfe and spake oute of it how
he was in his worde, and worshippinge
suche lyke wec shoulde not speake nor
thincke other wyse, then hee is in oure

An exposition vpon the psalme

propitiatory Christe, so testifieth Paule sayinge. Deus erat in Christo mundū reconcilians sibi. God was in christ reconciling the world to him self: so sayth Christ him self to Philip his Apostell. Qui me vidit, & patrem meū vidit. who seeth me seeth my father. Et nemo venit ad patrem nisi per me. That is no man can come to my father, but onely by me. Heare wee maye note a generall rule in all the psalmes and in the holy scripture to be kepte that in the old Testament all prayers was to God in Sion: now the temple destroyed God rayled vp a nother temple whiche is Christe in this temple hee wolde be onely soughte, founde, & worshipped. Nec extra illum vllū Deum inuenies. And besydes him, thou shalt fynde no god but onely Idolatrie therfore let vs beholde him and thou shalt see the father. The holy Jewes that dwelte in Syon, which neglected that place, all be it that they had the same sacrifices and prayinge the same wordes neuerthelesse they committed Idolatrie for because they did agaynste the precepte & commaundemente of God, whiche he declared, that he wolde be worshipped in Ierusalem but now in the temple which is Christ, and besydes that temple there is no God worshipped but the Deuil, & because the Jewes

Turkes

called Deprofundis.

Turckes and Papistes praise much & many
psalmes with pleasaunt titles, and do saye:
Our Father which arte in heauen. &c. But
because they contemne his holyc and infalla-
ble worde and by violence do persecute the
same, as now do oure Papistes they obtay-
ne no frute nor commoditie at the handes of
God therof, but mere Idolatric, Hypocri-
sie and losse of tyme, & note, where Christ is
God is, there is the hole deuinitie founde in
him, & this is the God that sayde. The seede
of the woman shall bruse thy head. Heare to
this sayinges Christ is promised and decla-
red to be y^e only sacrifice for the sinnes of the
worlde and the triumphaunt victorie, Hell
the Deuill and sinne. Therfore let vs all say
with Paule. Deo gratias qui dedit nobis
victoriam per Christum. Thākes be to god
that hath geuen vs the victorie by Christ for
there is no God but hee that was borne of
the Virgins bosome both God and man as
is aforesayde and further moze he hym selfe
sayth beleue ye not y^e the Father is in me &
I in my father he that seeth me seeth y^e father
and he y^e knoweth me knoweth my Father
let this therfore be the finall conclusion that
God will not be soughte found nor here oure
Prayers whithoute oure propiciatory Chri-
ste lette vs therefore call to remembrance

Nota.

Genesis.

A.iii.

oure

An exposition vpon the psalme

oure greate and deepe ignoraunce that haue
sought him at stocke and stone and in manye
places beyonde home. &c. God graunte vs
his grace to acknowledge and repente this,
and to be ashamed of the same ignoraunce.
Amen.

The Prologue.

¶ We reade of Dauid that he gaue the same
psalmes to the priests & leuites to be prayde
songe and said & plaide vpon the Limballes
Psalteres, Harpes, wyth many other plea-
saunt instrumentes prayling god, worshipping
God, & geuinge thanks to God, & an
example to vs to doe the same with gladnes
and minde of hart, spirite, and soule & strong
faith with our spirituell instruments and so
Sainte Paule exhorteth vs. Ephes. 5. Lo-
quentes vobis metipsis in Psalmis & Imnis
cantantes & melodiam facientes in cordi-
bus vestris Domino Gratias agentes Iesu
Christo Redemptori nostro. &c. that is to
saye speakinge and prayinge to your selues
in psalmes, in singing and reioysing in your
hartes geuinge thanks to Iesu Christ oure
Saviour, &c. So Salomon whyche builded
the temple after the discription of the holy gost
geuyng to his Father Dauid so Salomon
builded

called Deprofundis.

bullded the temple as David comanded, in Monte Morea, with assense of fiftene degrees after the example that was geuen, and in euerie degree was sounge and playde by the Ascendentes one of this psalmes whiche is called the. xv. psalmes knoweledging and confessyng the manyfolde benefices of God and their owne filthie sinfulness goinge by these degrees into the temple synginge and praying with gladnesse of harte and knowledginge at the remission of sinnes is freelye graunted and geuen to vs of God by Iesu Christe and so it profiteth and is fruitfull vnto vs to acknowledge the same in the begynnyng of all oure prayers goynge to the temple or elles all oure doynges is losse for so muche as they are not of stronge faythe wythoute all doubtinge and dysparynge of Goddes hopinge hearinge and free mercye graunting which God graunt all Christians to haue. Amen.

De Profundis.

This is the psalme of the whiche I entende briefely to wytte vpon and is the mooste comfortable and beauenlye amongst all the psalmes and this is the. l. xxxi. and in some bookes. xxix. amonge the

A. v.

number

An exposition vpon the psalme.

number of psalmes and the .xj. psalme that was songe vppon the Brees by the priests and leuites and the .vi. psalme of the penitentiall psalmes called the .vij. psalmes commonlye toynd in confession by ignorant priests and fryers in satisfaction for synne and this psalme the Popishe dyd burie and kepe from the knowledge of the people the true sence and meaning confessinge and defendinge that it was onelye a prayer for the dead and for the soules of Purgatorie and so buryinge it, committed sacrilege and yet presently do. Albeit the holye ghost the authore of this psalme did institute and ordained it to be a prayer of penitent sinners being of life which do knowlege their sinnes and repenting the same from the bottome of their hartes. If anye learned man please to reade this lytle psalme to the ende, he shall not finde one iott nor one worde in it for the dead but as is aforesaid for the penitents on life, and so the poore people alas for pitye was for couerousnes kept in Ignorance and blindnes and yet still is in many countreyes and places, so perished from the vse of the quicke penitents an incomparable treasure and a most godlye knowlege of our iustification I haue scene my selfe in Rome one Cardinall deade and brought into a churche
and

called Deprofundis.

and laide on a faire tombe couered with velvet bare faced his berde newe shaven, a faire miter on hys heade, wyth costlye precious stones and costlye newe gloues vppon hys hands full of ringes hose of sylke and Sandalles on his feete with stones, and one gret gentleman on euery side of him bare headed with velvet gownes and white roddees in their handes and a yarde of taffetic bounde faste at the ende of the roddees keepyng away the flies from his face, continuallie as the custome is in Italie when ye dine at the table amonge seruants or in your lodgings or houses. And at that time I sawe come in such a number of Fryers monckes & Nones smyling at with my selfe remembryng a common sayinge in Scotlande Fryers a newe a newe and a newe redd and white, white and blacke blonkat and blewe and they went about the dead Cardinales tombe but once about, for lacke of time or elles euery order could not haue their course, I say they went aboute the tombe with costlye odoriferous sensors sensyng and syngyng the dead Cardinall, some with the first verse of Deprofundis, for bryefenes some with Libera me Domine, some with Qui Iazarum Resuscitasti, some wyth Requiem æternam, some wyth Peccante me quotidie & non penitente

Timor

An exposition vpon the psalme

Rome.

Timor mortis cōturbat me. And with manie such like many responsories contayned in the dirigie very brieve. The number of religious, superstitious men and women was so greate that they coulde not haue time but once to go about the tombe, herein you may marke howe greate Cities and notable men haue ben drowned & myred with this great ignorance. in so much as thoughe that thys godlye psalme serued nothinge but for the deade in purgatorie & nothing at all for the penitentes of life as ye shal heare hereafter. If there be anye such purgatories or no and howe manye countres & cites are deceiued by this false doctrine I speake onely of those I haue knowen & scene as at Rome, Paris, Londō. Bononia Dei Gratia, florētia, Bella Pauia, where manye learned men be & nowe thanks be to god daylye encreased but alas many blind doctors, as doctors dandipratts doctors duesale & doctors sophisters promoted by the Pope Cardinalls, Bishopes, and Abbottes & other greate men of their leuine by whom perishe the true vse of this godlye and diuine psalme and prayer.

Paris.

I haue knowen and scene in Paris. vii. thou.

called Deprofundis.

thousandes poore studentes and poore men
y could reade or say the Deprofundis hyed
before all soules daye to sit all that night
with Lanternes and Candells vppon their
husbandes, wives, kynnsfolkes, and frendes
graues praying not a few Deprofundis.

Fraunce.

In Fraunce I haue sene and the custome
is that in euery masse sayd by hyed priestes
throughe all Fraunce suche a number of De-
profundis, as passeth my reckning that was
euerye daye vsed in euerye Masse when the
priest washed his handes after the Gospell
with holly water sprinkled on the graue.

London.

I haue sene my Lorde Mayre in London
ryde to Dowles Church wyth greate tri-
umphe accompanied wyth his brethren the
Aldermen and there sayde or taryed and
harde saye the Deprofundis vppon a Bys-
shopes of London sepulchre as sayde was
bounde yerey therevnto but now chaunged
thankes be to god and to our learned bishop
chaunged I say into moze godlines.

C

An exposition vpon the psalme.

I haue preached my selfe at dyuers halles of notable companyes which declared to me that they were bound to say all together De profundis for all Christian soules after the seruice and banquette, and desyred me to begine the De profundis, which I denyed, but yet I graunted to open, declare and Interpret the trewe sense of it to them if they wold gyue purifyed cares therunto whiche thing they did, and after that did lyke the De profundis better then euer they dyd before as nowe manye in England do at this presents tyme thanks be to God, which nowe do saye the Popes De profundis is deare of his De profundis but nowe thanckes be to god it is knowen to be a godlye prayer for the penitentes on lyfe and also for because it dothe Intreate specialllye of our Justificatiō which is most necessarye to be knowen. &c. wherfore I thoughte it good to Intreate of this most godly psalme after my poore power and learninge to kepe in the lighte of Justificatiō in the true Church of God, &c.

Note heare afore we beginne the texte that there is no saluation, grace nor iustification, but onely in God that wold not impute oure sinnes, nor loke vpon them as David sayde. Thou hast caste all my sinnes behinde

called Deprofundis.

behinde thy backe o Lorde, thou haste rente
the decree of my Damnaciō & also hast frelye
forgiuen all for Christs sake, therfore y pe-
nitent supplicante muste knowledg truſte
and surely hope in the same, or elles he will
euer be in doubte and dispayre of hearinge
hope and obtayninge by the temptations of
Sata he must knowledg him self free from
Hell, Death and from the yre of God. And
so shall he pray with a ioyfull and quiete cō-
science & sure hope of Gods mercy throughe
Jesus Christ our Sauoure to whome with
the Father, and the holyc ghost bee all ho-
nour and glorie. Amen.

¶ The Penitente Supplicante doth heare
y wise mā sounding in his eares these wor-
des. Fili pecasti ne aditias iterum sed pro
prestinis peccatis precare Deum. That is
to saye, My sone thou haste sinned doe no
more so, but praye vnto god for thy former
sinnes repentinge them depelye while thou
haste time desferinge not the same from day
to daye, nor from yeare to yeare as manye
do, which neuer do repent afore they se the
panges of death vpon them, and so they do
then repente for feare, and not for loue. Note
well.
which is dangerous.

¶ This Psalm is a profunde prayer of
a penitent sinner, that is afrayed of the Jud-
gemente

An exposition vpon the psalme.

gement of God agaynst his sinnes & from
the deepnesse of hys harte and oute of the
profunde prison of all sinfullnesse prayethe
to God with a sure Confidence not onely for
him selfe, but for the aduersities and tribu-
lations of Christs holic Church and for al the
posteritie of Adam beinge in the Captiuitie
of Satan and sinne, knowledginge that he
is euer prompte and moze ready to geue, the
we are to aske, which the Prophete sayde in
Esay. his person. *Antequam clamat exaudiam.*
That is or euer they crye I heare them and
do helpe them as in example of the wydo-
we, whiche broughte hys Sone to bee bu-
tyed withoute the portes of the Citie of
Raham, where Chryste dyde come vnlou-
ked for or called vppon and so restored him
to lyfe agayne, with one worde. As he dyd
Lazarus and many mo.

Deprofundis.

¶ Oute of the Deepe haue I cal-
led vnto the Lorde, Lord
heare my voyce.

¶ The Prayer of David for hys synnes
and for the deliuerance of the Captiuitie
of Babylone and for the aduersities and af-
flictions of those people, and all Bodily peo-
ple

called Deprofundis.

ple withoute ceasinge hee prayed and cryed
 from the Deepenesse of his harte as he sayd.
 Clamaui non tacui non desperaui. That is
 to saye I cryed, I kepte not my peace I des-
 paried not, and as S. Paule sayth to vs all
 Bring in trouble. Sine intermissione orate
 aut bene agite. That is to say, Pray ye with
 out ceasinge or elles do the thinge that good
 is, with perseuerance, takinge an example
 of the woman of Cananee which for hyr per-
 seuerance and faythe was harde. So Da-
 uide cryed out of the Deepenesse of his harte
 and out of the deepe pylons of sinne, drow-
 ned and myzed in Deepe waters, that is to
 saye, into heauie afflictions as those that so-
 denlye fall in the Deepe waters from the
 Deepenesse of theyr harte do crye for helpe,
 so this Psalme and Godlye Prayer is sette
 forth by the Holy Ghost, for those that bee
 afflicted and in tribulation and do acknow-
 ledge theyr Sinnes, and seeke for mercye
 from the bottome of theyr harts and fro the
 Deepe Pylson of manyfolde and euill con-
 cupiscences with great shame & repentance
 of theyr sinnes so sayth S. Iero. Hoc quod
 homo agnoscit Deus Ignoscit. That is to
 say the sinnes y men do know God shal mis-
 know & blesse the as the Prophet sayth. Bea-
 tus vir cui Dominus nō imputat peccatū.

*Ieremie.**Psal.*

B.i.

that

An exposition vpon the psalme
that man is bleste to whome God dothe
impute no sinne and such men are those that
do acknowledge se and repente theyr owne
sinne and are ashamed thereof.

Clamavi ad te.

¶ And not to stocke nor stone, nor deade
Images, how preciouslie y euer they were
deckt or gylted they coulde neyther heare
me see me, nor helpe me, & so to do I had no
commaundemente nor precept of God, nor
yet promise of helpe, but all this I haue of
the Lord, wherfore I renounce my self, &
all other workes, but onely the & thy wor-
kes o Lord, which he made all thy workes
righteousnes, and innocencie mine. &c.

Domine exaudi vocem

meam.

¶ O Lord heare the voyce of my cōplaynt
and sore mourning no lesse, then the voyce
of mourners do for the dede, for thou arte y
kinge of glorie o Christ, and the nature and
propertie of a good prince is to heare y voyce
of a poore Creature beinge daye and nighte
in daunger of perdition, and that for euer
without onely thy helpe o Lord. &c.

Fiant

called Deprofundis.

Fiant Aures. &c.

O let thyne eares consider well the
voyce of my Complaynte.

That thou may forgyue my sinnes, and
also the payne due for them, whiche thinge
the Pope doth vsurpe, and yet can not doe
nor his Cardinales, nor his monckes, nor
his Fryers, nor shauelinges, O lorde make
no tarynge to heare, for I saye with Iob.
Angustia sunt mihi vndiq;. That is to say,
there is trouble vpon me on euery syde. *vs-*
quequo Domine obliuisceris me. That is
to say. O Lord how longe wilt thou for-
gette me, I knowe that thou the keeper of
Israell doste not slepe as Dauide the Pro-
phete putteth vs all in remembraunce, of this
worde of greate vehemencie sayinge. *Ecce*
non dormitabit neq; dormiet qui custodit
Israel. That is to say. Behold he slepeth not
nor shall not slepe, which is the keeper of Is-
rael, & that is onely ¶ o lord. Therefore lord
inclyne down thy purifyed eares, & harken
to my prayers, & loke vpo mine aduersities,
for thou haste not paynted nor death cares.

¶ Si Iniquitates obseruaueris Domine.

If thou Lord wilt be extreme to marke
what is done a misse, O Lorde who
maye abide it.

B. ii.

¶ Si

An exposition vpon the psalme

Iob.

¶ Si Iniquitatis obseruaueris in conspectu tuo & in Iudicio tuo. That is to say, If thou wilt kepe our sinnes to thy Iudgement in thy sight and punishe vs after our demerites and deseruings o Lord who mighte abyde thy Iudgemente, no man lord, but all the Children of Adam shold be lost. Quia nemo mortalim in conspectu tuo mundus est. That is to say, no man should be founde cleane and righteous in thy sight, as Job testifieth sayinge. Stelle nec infans vnus diei sunt munda in conspectu tuo. The starres nor y infant of one day age is not cleane, nor righteous in thy sight & therfore if enery man wold examine him selfe after the perfection & prescriptiō of thy lawe prescribed vnto vs enery man shold confesse hym selfe. Millies perditus. That is to saye, a thousande tymes caste awaye and losse, wherupon it followethe, that no man maye stande nor can stande in his Iudgement by theyr workes or deseruings, but the Popishe sorte teacheth vs wrongfully and deceitfully as they did all others of theyr Doctrine besydes the worde of god y their indulgēce & pardōs shold supply the wantinge or lacke of theyr deseruinge workes & satisfactions, & passiōs that they haue suffered. O how horribly they erred for only our sinnes are remitted forgiven.

called Deprofundis.

nen, & not imputed of gods goodnesse mer-
cy & grace frelye throughe Iesus Christ our
Lord Amen. What shall we thinke or saye
heare of those that glorifye in theyr workes
which they doe call Super Irrogatoria. That
is to saye, in workes more then they were
bounde by duetie to be kepte and would sell
theyr suche workes to other, how be it they
neuer kept the workes, that they them selves
were bounde vnto by Gods precepte, and
commaundemēts and yet thus did the friers
and Monckes and had greate aduantaige of
the poore people throughe y^e same to take thē
in there Fraternitie & brotherhoode of this
their deceitefull merites and workes, which
they solde to others whyche thyng was
more horrible and dānable thē vsurye it self.

Quia apud Dominum

Misericordia.

For there is mercye with the, ther-
fore shalte thou be feared.

¶ Quia apud dominū Misericordia. &c.
whose propertye & nature is to be mercyfull
yea whē he beynneth to punish sinnes he re-
membereth his mercy marke here after y^e terror
y^e the supplicante had of his Iudgemēt and
of his sinnes he fleeth to his mercye for no

B, iii,

man

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man is saued but onely by his mercy, & not by merites deseruinges, nor workes for as Sainte Paule sayeth. Non sunt condigni. They be neyther cleane, nor worthye of hys kingdome and glorie, for as S. Paule saith, the eyes cannot se, nor y hart can not thinke the thinges that god hath prouided for his people, that do loue him, and if wee stamble or fall in anye kinde of sinne, he hath apointed vs a reamedye, and that is to pray for y scripture sayth. Cū Ignoremus quid agere debeamus hoc solū habemus remedium vt oculos nostros dirigamus ad te. That is to say: when we be troubled, or when wee know not what we should do, he hath lefte vs this Remedy to lifte vp oure eyes vnto him, and so Dauid saith, our forefathers did by these words. Cum tribularentur clamauerunt ad Dominum, when they were in trouble they cryed vnto the Lord, and Dauid him self sayth. Cum tribularer ad Dominū clamaui & exaudiuit me. That is to saye, when I was in trouble I cryed to the lord and he hard me, and so will he here all faithfull penitents.

¶ when this began to be taught in Englande, there was not a litell grudge of murmur amongst the people, saying: that they woulde do as their forefathers did, for then
it

called Deprofundis.

It was a good world as they sayd why wold they not folow theyr forefathers in this to call vppon the Lord in their trouble as they did, but they did folowe blind teachers and guides of whome Chryste dothe speake, when he saythe. Quando cæcus cæcum ducit ambo in foueam cadunt. That is to say, when the blinde leadethe the blinde, they do both fall in the pitte of dampnation, if they so perseuere to follow the Pope, and his proude blind Shauelinges whiche was, and is the Authours & mayntainers of this foresayd blindenesse, and this is onely the Rewarde, and frute that they shall haue of him. Let vs reterne to oure texte, which is. Apud Dominum Misericordia. To the faithfull and penitentes that doe beleue in the same and call for it, thy mercye and grace is aboue all thinges and thou arte the fountayne oute of the whiche it springethe continually and frelye thou offerest vs the same, but not to hym that is contumace and proterue and make them selves vnrworthy of the same.

Et copiosa apud eum

Redemptio.

And before hym a plenteouse

Redemption.

B, iiii.

But

called Deprofundis.

¶ But alas the greatest number of men do
shute their eyes at this, & at theyr owne vi-
ces & so they slepe in theyr sinnes and extrea-
me Ignoraunce in so muche that no man
dothe acknoweledge God to bee mercyfull
and so they take no paynes to Innuocate or
call for mercy, but the godly mā must deter-
minate with him self y god is mercyfull and
geueth vs frely for it is only in hys hands &
power to geue it & in none other. And mercy
is euer before his eyes. Misericordia & non
Ira. That is to saye, Mercye & not Ire and
the plenteouse redemption, of hys sone and
oure Saviour Iesus Christ. Non parua sed
copiosa redemptio. That is not a litell re-
demption, but a copious & plenteouse Re-
demption & besides him there is no Redēp-
tiō. Paule declareth bzielly saying. Iustifica-
mur Gratis gratia ipsius per redemptionē
qui est in Christo Iesu. that is to say, we are
Justified and made righteous by the Re-
demption that is in Christe Iesu freely.
pro nihilo saluos facies eos, & hoc non
ex nobis. And y not by our selves. Sed Dei
donum est. But it is a geste of God. Et non
ex operibus ne quis gloriatur. And not of
works y no mā shold glorie of him selfe & so
y scripture sayth. Nō ex operib⁹ Iustitiæ que
nos fecimus sed secundū suā misericordiā
saluos

called Deprofundis.

saluos nos fecit, that is to saye not of the
 woꝝkes that we doe but throughe his mer-
 cye hee hath saued vs foꝝ if it were of
 woꝝkes then it were not by grace, Per
 memet ipsum iurauit dicit Dominus nolo
 mortem Peccatoris sed magis vt Peniteat
 & couertatur & viuatur. that is to saye I ha-
 ue sworne by my selfe saythe the Loꝝde I
 will not the deathe of a sinner but rather
 thae hee shoulde repente and conuerter and
 bee saued, O beatos & felices homines in
 quorum causa Deus iurat, O blessed and
 happye are those men in whose cause God
 dothe sweare. Et O miseros qui Deo iu-
 rante non credunt; that is to saye that
 miserable and wretched are those which doe
 not beleue god when he dothe sweare that
 cannot saye the thinge that is not trewe but
 veritie it selfe, heare he will that all the hope
 of the godlye soꝝte shoulde be in his mercye
 oute of the whiche hope spryngethe a co-
 pious Redemption because in the handes
 of God there is an infynite number to vs
 and Incredible wayes that God hath to
 saue vs foꝝ hys mercye is aboue all hys
 woꝝkes and he dothe neuer forget to poure
 oute mercye Ergo he nedes no intercessoꝝs
 noꝝ medyatours al be it agaynst the Scrip-
 ture they make many. But the holy ghoꝝt

Nota.

B. v.

saith

An exposition vpon the psalme

saith *Vnus est mediator noster Ergo non sunt plures*, therfore there be not many ergo they y doe make many, doe sinne against the holy gost. The seeing & the feeling of Gods iudgement in our hartes & consciences doth engender hatred, & fleyng from god without the hope of his mercy & that is very apostasye & rebellion & so we shall neuer be partakers of this plenteous redemption for one droppe of that immaculate bloud hath bene sufficient to redeme the holt worlde & yet he cryeth vpon vs by his holy word and *Prophe-tes* saying as testifieth *S. John Sanguis Iesu Christi Immundat nos ab omni peccato*, that is to say the bloud of Iesu Christe doth washe vs frō all our sinnes and as the scripture saith, *Mundi estis Iustificati estis, sanguine eius*, that is to saye, you are made cleane & washed, *Venite & haurite de fontibus saluatoris*. by his blond & not by gold siluer nor precious stones, for the kingdome of god is not bought for money. which runneth copiously at handes, feete, and hart, and neuer is drye, therfore it maye be well called a copious redemption as hee commaundeth them y euery godly should come and tast of those fountaines & not so contemptuously as do the vngodly & cast awayes, the which sweare so oft by the lordes bloude, *Venite & haurite*

called Deprofundis.

haurite de fontibus saluatoris, that is to say to the vnlearned come & tast of the fountaines of your redemer & sauour receyuing the vertue of the same for if he redeeme not Israell from all their iniquities & sinnes he shoulde cease from his office therefore let vs geue vigilant labours that our sinnes maye be put away & that we may retourne to obtaine his grace & fauoure. &c. As Dauid dyd which dyspayred not nor withdrew himselte from god for the multitude of his sinnes but for the anger of God he sought for his mercie and from God that wounded to God that healed the woundes of his harte which neyther man nor Angell coulde heale.

Et propter legem tuam sustinui te Domine.

For thy lawe, sake I haue taryed & loked for thy mercy, and trusted in the same how guilty that euer my soule is.

For in all thy lawe newe and olde, thou hast promised mercy to true penitentes and beleuers in the Lorde, for thy promises sake graunt me the same for I embrace thy wordes and promises & do beleue the same, and in so doing I promise my selte saluation, for because thy promyses cannot lye, nor thy wordes

An exposition vpon the psalme

wordes cannot deceaue what was euer hee
that did put his truste in the Lorde and was
deceaned. &c.

Sustinuit anima mea in verbo
eius sperauit anima mea in domino.

I loke for the lord, my soule doth waite for
him, in his word is my trust.

What is to saye my soule hath taried look-
inge for thy worde and promise howe guiltie
and sinfull that euer it was or what kind of
sinne that euer I did, I dispaied not but e-
uer trusted, taried, and loked for thy worde
and that perseuerantly & the holy ghost saith
Qui sperat in eo non confundetur, that is
to say he that beleueth in him he shall not be
confounded and Dauid the Prince of Pro-
phets declareth all such to be blessed saying
*Cum exerceret in breui ira eius Beati om-
nes qui sperant in eo*, that is to saye whē he
beginneth to punish vs of his righte iustice
blessed are all those that do put their trust in
him & so said blessed Job amonge all his ad-
uersities troubles and sore plagues all that
brake not his patience but strongly & sayth-
fully he saide that if he shoulde kille me yet
wold I put my trust in him *Sustinuit anima*
mea in verbo eius, that is to saye my soule
bath

called Deprofundis.

hath looked and raryed for Chyistes promyse
and his incarnation as Ieremie, Dauid and
the rest of y^e Prophetes were so desirous of
his comming that Ieremie said, Vtinam di-
rumperes celum & descenderes, wold god
that thou shouldest rente the Heauens, and
come downe & Dauid he saith Inclina celos
tuos & descende, that is to say bowe downe
the heauen and come down to vs, & Simon
saith dayly in the temple, Vtinam Viderem,
that is to say woulde god I mighte see him,
Quando Videbo O Lorde when shall I see
hym in so much he obtained his desire & his
ardent prayer by the Angell of God whiche
saide vnto him. Thy eyes shall not see death
vntill thou seest first the lord and so desirous
should chryistians be to see the Lord and the
euerlastinge ioye & his kingdome at the ex-
ample of Dauid Qui manet in verbo nun-
quam fraudetur a regno, that is to saye he
that continneth & standeth constantly to his
word shall neuer be defrauded but be sure of
the same kingdome.

A Custodia Matutina vsque
ad noctē idest Principio vitæ vsque ad
mortem.

From the beginning of life vnto my deth.

Quam-

An exposition vpon the psalme

Quamdiu Viuet Israell speret in Christo.
That is as long as a true christiā do liue let
him trust in the lord both in prosperitie and
in aduersitie by night & day. O how happye
is he that oftentimes remembreth his sinnes
with hope of mercye, and seekes the same at
the handes of the Lorde, & heare let vs saye
with S. Peter. Verbum Vitę habes, *¶* is to
say thou hast the worde of life, and the keyes
of Dauid for thou dost shut and no man can
open, & thou dost open and no man can shut.
Heare I might speake of watches kept both
in the olde & new lawe but for prolixnesse I
will not be tedious but I will remember to
put my trust in the lord & to no other, keeping
his preceptes and rules with thanks geuing
to his maiestie for the same, and not sayinge
with the fryers & the monckes, that doe re-
garde more the preceptes & the keeping of S.
Fraunces and S. Dominickes & doe geue
greter thanks for that as I haue hard with
mine eares.

*Et ipse redimet Israele ex om-
nibus Iniquitatibus eius.*

And he shall redeme Israell from all
his synnes.

He saythe not onelye of one sinne or one
iniquitie

called Deprofundis.

iniquitie but of all but contrarye to him dyd
 the Pope that would giue pardons for some
 and reserved other some to the comming to
 himselfe, Sed ipse redimet Israel &, non alius
 for he himselfe hath redeemed Israel and no
 body els but he, and that is to vnderstande
 all Christian & faithfull people as the angell
 testifieth to Zacharie sayinge, Ipse saluum
 faciet Populum suum a peccatis eorū, that
 is to saye he shall saue all hys people from
 their sinnes his people is the faithfull con-
 gregation and no other, nor yet shalbe par-
 takers of this redemption, whiche is to the
 godly a great comforte and consolation that
 he hath redeemed Israel from all their ini-
 quities what soeuer, and what kinde of ini-
 quities so euer they were or sinnes and
 that freelye. It is greate foolishnes to
 thinke that god wil not forgene sin-
 nes vntill the time that he be
 pleased wyth our good
 workes.

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mat 10.

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